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THE ROSE BEYOND THE WALL.

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed, fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall
Through which there shone a beam of light.

Onward crept with added strength,
With never a thought of fear or pride;
And it followed the light through the crevice length
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before;
It lost itself in beauties new,
Breathing out fragrance more and more.

Shall claim of death cause us to grieve
And make our courage faint or fail?
Nay, let us faith and hope receive—
The rose still blooms beyond the wall.

Scattering fragrance far and wide,
Just as it did on days of yore:
Just as it did on the other side,
Just as it will forevermore.

—A. L. Frink.

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W. W. Ferrier, - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

THE COMING ERA OF BROTHERHOOD.

What the world needs more than anything else is brotherhood. Until that comes in a practical way it is going to continue to be a very imperfect world. We believe that it will come because we believe that nothing else is going to satisfy mankind. There is a something in humanity that is urging ever on toward the love that was exemplied in the life of him who said, "Thou shalt love thy neighbor as thyself." Very few persons are doing that today as Christ did it. The first thought of Christ was not for himself; it was for others. All the glory which he had with the Father before the world was he deemed not something to be held on to by himself for himself; but surrendered it for those who needed him on this earthly plane of existence. He hadn't the disposition to look out for "number one" as we his professed followers seem to be doing generally today, and for which we readily excuse ourselves. There are duties to ourselves which must be discharged, we say, if we are to do our duties to others. We are expected to perfect our own powers if we are to be at all successful and useful. And according to the on-going of things under this plan most of us pursue our way without much thought about the selfishness of it. If questionings do arise within us we quiet conscience with the thought that it has to be—we are of the system, and can't change it without going under.

Sometimes we wonder where such reasoning would have landed Jesus of Nazareth, who was tempted and tried just as we are. Would it have taken him to Calvary? Would it have given him the name that is above every other name?

Several things started this line of thought in the mind of the writer. One was the reading in a current magazine of an article by Mr. Charles M. Schwab on success in business. Among other things he says: "The surest way to qualify for the job just ahead is to work a little harder than any one else on the job one is holding down." While there is in that something to commend, is it not a fact that there is also in it something that should be condemned? That is to say: there is a bigger and better job ahead for one out of a hundred workmen, and the man who strains every nerve, works a little harder than any of the others, is the one who will get that job. Now, Mr. Schwab puts this forth as something which should govern and does govern in business. It is both good and bad. The competition in it spurs on to the bad as well as to the good. The industrial system and all the teaching thereunder urge men on to the utmost in competition to gain something for themselves—and the outcome of it is that they become so possessed with the thought that they can in no other way look out for "number one" that all the world seems sometimes like a scramble in which the governing principle may most aptly be described by the familiar words, "Every man for himself and the devil take the hindmost." However, it often turns out that the devil gets the foremost—to such lengths do many go to attain the things they desire.

When we frequently see in the people of other races a manifestation of the spirit of brotherhood in a way that seems far from the men and women who appear as the guiding characters among our own people we wonder whether it is not to be given to those others to usher in the reign of righteousness on the earth.

A noteworthy example was furnished a few weeks ago, when wealthy Japanese in California subscribed a fund to reimburse their countrymen for losses sustained in "Japan Beautiful" at the Panama-Pacific International Exposition. Led on by the desire to have their country adequately represented in every particular as well as by the desire to better establish them in their homes and business here hundreds of Japanese took stock in that Exposition concession. It turned out that it lost money, and that an assessment was necessary after all the original investment had been used up. After the problem had been considered by certain of the leading stockholders, Mr. Shima, "the potato king," suggested that the money needed be subsecribed by those who were able to so furnish it. Mr. Shima at once pledged $15,000; Mitsui & Co., $10,000; Toyo Kisen Kaisha Steamship Company, $10,000; Specie Bank of Yokohama, $10,000; a Japanese who concealed his identity, $20,000, and a member of the board of directors, who also concealed his identity, $5000.

Mr. Ikeda, proprietor of the "New World," remarked concerning the movement:

"Those who have much are helping those who have nothing. Japanese mortgaged their farms and borrowed money that they might assist in making Japan's showing at the exposition a representative one. Every one of the small stockholders will be reimbursed for the money put into the enterprise. Not one of them will be out a penny."

How great the contrast between this and certain other occurrences in the business world hereabout of late. In San Francisco and Oakland today there are capitalists interested in putting through some of the "reorganizations"—intent only on what they can make for themselves. Business enterprises that might have been so rehabilitated as to save everything for all the persons interested in them have been handled by greedy capitalists in glaringly selfish ways; and yet so guardedly as to make it very difficult if not impossible for anyone to defeat them in their attempts. Yet these very men wear the garb of respectability and are often at the front in great public gatherings and activities.

The time is coming—and in the twentieth century—when such men will not be respectable.

Today the call is to them to align themselves with the movement for brotherhood. To any who think its coming can be retarded much longer we commend the following stanzas from a poem entitled "God and the Strong Ones":

"They are stirring in the dark!" said the Strong Ones,
"They are struggling, who were moveless like the dead,
We can hear them cry and strain hand and foot against the chain,
We can hear their heavy upward tread.
What if they are restless?" said the Strong Ones,
What if they have stirred beneath the rod?
Foolish and weak and blinded men, we can tread them

down again."
"Shall ye conquer Me?" saith God.

"We are crushed beneath the blackened feet and hands;
All the strong and fair and great they will crush from out the state,
They will whelm it like the weight of pressing sands—
They are maddened and are blind!" said the Strong Ones,
Black decay has come where they have trod—
They will break the world in twain if their hands are on the rein—"
"What is that to Me?" saith God.

CHRONICLE AND COMMENT.

Since prohibition went into effect in Seattle more than 7000 new savings accounts have been opened in the banks.

Less than ten per cent of the more than 600 business rooms occupied by saloons last year in Seattle and Portland are unoccupied today.

Protestant Episcopal clergymen in Pittsburgh have been conducting street services in that city which one of the daily papers mentions as sane and tactful.

The new Japanese ambassador to the United States, Mr. Aimaio Sato, was educated in one of our Christian colleges, now DePauw University. Viscount Chinda, his predecessor, was educated at DePauw also. They were of the class of 1881.

Another English preacher is to be added to the forces in the United States—the Rev. Richard Roberts, who comes in January to Pilgrim Church, Brooklyn. A book by Mr. Roberts, "The Renaissance of Faith," has made him known to many in this country.

Prison officials in Colorado predict that that State will have soon the smallest prison population of any state in the Union. Criminal business in the courts has decreased more than fifty per cent since prohibition went into effect. Denver and Pueblo show a fifty per cent decrease.

Having heard of the far-famed Bethany Sunday School in Philadelphia, Baron Yoshiro Sakatani, Japan's Minister of Finance, journeyed several hundred miles out of his way recently to visit it. It is said that this visit will be another link uniting Japan and the United States.

The Theological School of Boston University has enlarged its Religious Education Department, and has assured large attendance thereat by securing for its faculty Professor Walter S. Athearn, formerly Professor of Religious Education in Drake University at Des Moines, Iowa.

The editor of the Spokane Daily Chronicle fought prohibition in 1914. But now he writes: "This paper is ready at ten seconds' notice to fight its best against any serious effort to repeal or cripple the prohibition law." * * * "The dry way is the way of economy, of safety, of righteousness."

The Indians in the Imperial Valley in early days had a novel way of enforcing prohibition. They made practical use of the boiling mud pots found there. The chiefs finding that mescal, an intoxicating drink, was proving very damaging decided that all persons found hopelessly drunk should be thrown into one of the pots, in which the temperature was about 250 degrees Fahrenheit. It is said that the cure was so effective that all not thus dealt with "climbed up on the water wagon" where they ever afterward remained; and that today no one can bribe one of the tribe to break his pledge.

A Canadian company has turned over to its government all the profits it has made on its munitions contracts. The Continent makes this comment: That looks like Christian sincerity. It is easy to understand how a Christian man can conscientiously make fighting material to be used against an evil cause by those whom he considers to be fighting righteously. But how in conscience a Christian man can add to his own private fortune by selling man-killing devices, is a moral enigma. The Canadian firm has vindicated the purity of its patriotism—proved it unadulterated with selfish gain-greed."

The labor unions are credited with the victory against the saloons in Duluth—the largest city in this country that has yet voted itself dry. State Senator Jones, a young man aged 28 years, organized the Trade Union Dry League in which were enlisted four hundred men, thirty of whom were officers in local labor unions. So great was the work done by them among the workingmen that the Anti-Saloon forces won at the polls. Workingmen in San Francisco have not as yet in general been able to reason straight on the liquor problem. If they do not get enlightenment before the November election, they will get it later. The saloon cannot stand against light and correct reasoning.

"The Churchman Afield" of the Boston Transcript quotes from a recent article in The Pacific Concerning the Rev. Dr. R. R. Meredith, and remarks in that connection: "Many years ago he was pastor of the Union Church Columbus Avenue. While in this city he conducted a very large Bible class on Saturday afternoons at Tremont Temple, to which people flocked from all around Boston. * * * The Churchman Afield remembers Dr. Meredith as he was forty-five years ago, prior to his career in Boston. He was a preacher of great earnestness, and could hold a congregation for an hour with no apparent lack of vigor. His sermons were biblical rather than popular, showed prolonged study and thorough conviction, and were full of powerful eloquence."

Writing concerning the opening of Pomona College for the year 1916-'17 the Editor Emeritus of the Christian Evangelist, of St. Louis, says: "There is something so significant in the opening of a new session of college that I never witnessed one without the 'thrill' which Dr. Blaisdell mentioned. One reads prophecies of coming heroes and heroines in the eager faces of the young mn and women who have put behind them temptations to ease and self-indulgence, and some calling that promises immediate material rewards, in order that they may prepare themselves to more efficiently serve their age and generation. Many of these young men and women are earning their own way through college. But one of the young men, whose parents had sent him here from halfway across the continent to get an education at their expense, got homesick before the college opened and went back home! That is the difference between young people."

In a recent address on progress in Oregon the Rev. Dr. Clarence True Wilson said: "The more I travel over other states, the more I love Oregon. I believe we have the best state government and the best governed cities, with the freest expression of the popular will and the highest type of Christian civilization to be found under our flag. This has not always been so. When I moved to Portland, Oregon, from the East some twelve years ago, I found a city that was notorious for its wide-open policies, its infamous gambling resorts, its lewdness and looseness. The then

mayor of the town was in public address apologizing for open gambling and claiming that, if abolished, we should have to give up our fire department as the city could not support it without a gambling revenue. We had four hundred and sixty nickel-in-the-slot machines running day and night teaching our boys to gamble. We had a red-light district of about eight to ten blocks. We had four hundred and eighty-five saloons in Portland running night and day, with their big harvest day on the Sabbath. Sunday was the worst day for carousing and drunkenness of the week. These saloons all sold to men, sold to women and sold to children. They sold without compunction to intoxicated folks. These conditions were thought by many to be necessary and eternal. I saw them fade out of existence one by one. Tom Word, Henry McGinn and John Manning swept every gambling den from Portland and made a new moral and financial epoch. Harry Lane, as mayor of Portland, wiped out the red-light district, the nickel-in-the-slot machines, and stopped the breeding of gamblers. Then John Manning closed the saloons on Sunday, a policy that was adopted throughout the state Then they were closed at midnight of other days; women were driven from them; minors could no longer purchase in them, and they were forbidden to sell to inebriates. Every one of these conditions so bettered things here that the sovereign people arose in their majesty and by a thirty-six thousand majority wiped the manufacture and sale of intoxicating liquors off the fair face of our state, and Oregon that has led in all things political and moral became one of the nineteen prohibition states, destined to lead the United States to the national policy of prohibition. We have nine other states voting this fall on the question, and six or seven of them will win, and Oregon, as a leader, will see in our generation not only a dry United States, but a dry world. You say this can never be? That is what your grandfather said about the removal of piracy on the high seas, dueling, human slavery, cannibalism, polygamy, the lottery systems, and gambling holes; but they have all folded their tents like the Arabs and silently stolen away before the advancing movements of civilization, and that civilization is still advancing and is about to trample the life out of the organized liquor traffic of the United States and the world. Squirm as they may, the brewers of the Union are as doomed as Judas Iscariot."

THE SOURCE OF THE LARGE RELIGIOUS FREEDOM ALLOWED BY THE CONSTITUTION OF JAPAN.

The Rev. John L. Dearing of Yokohama claims that the large religious liberty allowed the Japanese by their national constitution is due a woman member of a Baptist Church in Boston.

The story as told by Viscount Kaneko, one of the leading statesmen of Japan, to Dr. Dearing, is as follows: Many years ago when Kaneko was a young man, he was a student in Harvard University and boarded with a Baptist widow in Boston. But his good landlady kept trying to persuade him to go to church. Finally Mr. Kaneko said to himself: "In the public career for which I am preparing myself perhaps it may be useful to me to know about the Christian religion." So, incited by the invitations of the good widow, he began to attend church. He went to all sorts of churches, Congregationalist, Unitarian, Methodist, Episcopal, Swedenborgian; but naturally, to please his landlady, more often to Baptist churches. Mr. Kaneko never became a Christian, but he gained a large spirit of tolerance. And when Count Ito was writing the modern constitution of Japan, Viscount Kaneko was his private secretary. Count Ito was far from being a Christian, but he gained a good idea of the Christian religion from his secretary, Kaneko, and was attracted by the idea of religious liberty taught in the Baptist and other churches which Kaneka had attended in America. These ideas met with violent opposition in Japan twenty-five years ago; but Count Ito insisted on putting religious liberty into the constitution which should define the standing of Japan among the nations of the world, and he was successful in his efforts. So, indirectly, the large religious freedom of Japan is in a good measure owing to the pious efforts of the Boston Baptist widow to get her Japanese boarder to go to church.

PROPOSED CHANGES IN PROTESTANT EPISCOPAL CATECHISM AND MARRIAGE CEREMONY REFERRED TO THE COMMISSION.

The house of deputies of the Protestant Episcopal Church referred back to the commission on prayer book all proposed changes in the marriage ceremony, in the catechism and in the institution of clergymen. These questions cannot come before the general conference again for three years.

The minority report recommended that the present injunction beginning "Wilt thou obey him and serve him" be changed to "Wilt thou love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him so long as ye shall live. " The minority report suggested also the omission of the words "And with all my worldly goods I thee endow" in the service.

An argument advanced was that the expression "endow" is a relic of old English law, under which the dower rights of women were guaranteed, and that today the question involved is a civil one to be taken for granted. It also was proposed to expunge the expression "as Isaac and Rebecca lived faithfully together," and merely say "living faithfully together." Many regard the reference to those Biblical personages as out of date, and declare that there is no reason why Isaac and his wife should be regarded as models when there were many other husbands and wives equally faithful.

Several changes were suggested in the majority report. Among them were the shortening of the Ten Commandments as read in the communion service; the elimination of a specific prayer for Jews and Turks, it being argued that the present prayer for Jews and Turks in connection with infidels is disrespectful and inaccurate "because it is clear Mohammedans are meant instead of Turks."

The proposed change in the canons of the church, forbidding the remarriage of persons divorced for causes arising after marriage regardless of the cause, was rejected by the house of deputies. The proposed canon failed of adoption because of nonconcurrence of the clerical and lay delegates. The delegates voted by dioceses. The clerical delegates approved the proposed canon by a vote of 40½ to 24¾. The lay delegates rejected it by a vote of 29 affirmative to 32¾ negative.

The rejection leaves the present church law unchanged. Under this law, an Episcopalian clergyman can perform the marriage ceremony for the innocent party to a divorce granted on statutory grounds, provided the evidence in the case has first been submitted to the diocesan bishop and the latter agrees that the evidence was sufficient for the granting of the divorce.

The report of a joint commission recommending the permissive use of a new hymn in the service was adopted by the house of deputies. In submitting the report it was asserted that while every man has his favorite hymn it was

necessary in the interest of conscience to cut the number of hymns from the 679 contained in the old hymnal to 550. Many hymns were discarded because they are no longer used, said the report.

Revision of the church hymnal, entailing the elimination of the "Amen" at the conclusion of all hymns save those of direct prayer or praise was recommended in the report of the commission on hymnal.

The report says some of the hymns in the present book are unnecessary, and recommends the elimination of more than 200 that seldom are used. The addition of 126 new hymns, most of them by American authors, is recommended. It is proposed that hymns be inserted for missions, national days, brotherhoods and social service.

It also is reocmmended that in hymns the word "Jesus" be substituted for the old form "Jesu."

OUR RELATIONS WITH THE ORIENT.

By the Rev. D. H. H. Guy, Professor of Missions and Comparative Religion, the Pacific School of Religion.

(Last week The Pacific mentioned the address given by the Rev. Dr. H. H. Guy, Professor of Missions and Comparative Religion, Pacific School of Religion, at the fiftieth anniversary of that institution. We give here this week parts of that address.—Editor.)

America's Commercial Contact with the Orient.

The commercial contact of the United States with the Orient dates from the signing the first commercial treaty with Japan in 1854, and later in 1857. The total result of this commercial contact was an aroused interest in commercial matters and a definite feeling that an army and a navy were absolutely necessary in order to compete with the West. The commerce has grown to immense proportions, reahing into almost every important port in the civilized world and the military spirit pervades every nook and corner of the great East. In less than half a century Japan sprang from her secluded contentment into the arena of world commerce to compete with the great nations of the world, to challenge their admiration and, in some instances their fear, and particularly of late to threaten the "mastery of the Pacific" with her modern, thoroughly equipped and subsidized merchant marine.

America's Diplomatic Contact with the Orient.

The story of America's diplomatic contact with the Orient, like the story of her commercial contact, begins with the expedition of Commodore Perry in 1854. The East was not anxious to begin this contact, she feared the secret intentions of the "barbarians." In one or two instances in Japan and in many instances in China, she resisted with force the coming of foreigners. The record of the United States is a clean record in the manner in which she treated the East. The famous Shimonoseki incident illustrates this. The indemnity, levied on a Japanese clan for firing on some passing merchantmen belonging to France, Holland and America of three million dollars, was divided among four nations, England coming in for a share though not present at the time of the misunderstanding. America received her share amounting to seven hundred and fifty thousand dollars but as she had suffered no injury the money together with interest was finally returned to Japan. Similar action in the case of the indemnity levied on the Chinese government at the time of the Boxer uprising caused the people of the East to respect and honor her. The payment of twenty million dollars to Spain for the Phliippine Islands added further to the halo of glory with which the East began to surround the United States. It is not strange to hear Count Okuma, Japan's venerable statesman, comment upon that action. "Such a noble act can in fact be expected only of a country with American standards of international morality."

In spite of this frank statement of good feeling and appreciation the East has from the beginning feared the West and the United States has shared in that distrust.

The present situation is somewhat disturbing. China is out of sympathy with England because of the opium traffic and the forcing of extraterritoriality upon her by the British goverment. She has seen her territory pass from her control to fall into the hands of others who did not have China's highest good always in mind. She indeed is helpless yet in her helplessness she is looking out for friends.

Japan still clings to the English alliance yet there is much discussion on the advantages of it. She has lately formed a commercial alliance with Russia and even though technically at war with Germany she still feels that "there may come a time when Germany will desire to be friendly with Japan again, and Japan may deem it wise to take advantage of such a situation."

In a word England is on the point of losing her prestige with both China and Japan. So far as America is concerned there has grown up in many quarters of the East a feeling that she is grasping for more territory. The point of her advance along that line is pointed to with fear. The annexation of Texas, Hawaii, the forceful aquisition of The Philippines, the seizure of the lands adjacent to the Panama canal, the seeking of a coaling station in the province of Fukien in China and the attempt to internationalize the south Manchurian railroad. This is referred to as the dangerous "imperialism" in the great Western Republic. We know this is a misunderstanding nevertheless it has certaintly led to grievous doubts as to our motives in the matter.

In commerce we need each other—the West and the East. We can hope to develop the world's resources to their highest only when the present dangerous competition gives way to whole hearted co-operation.

The time for trading diplomatic compliments with daggers behind our backs has passed and the time for open, frank conference on the great issues has arrived. Exclusion, discrimination, both in the Orient and in the Occident, have served only to further confuse the issues and exaggerate the problems.

Here in California where these mighty world-currents meet, where national and international problems press upon us, Christianity must speak her clear word with unmistakable courage and confidence.

The Religious And Intellectual Contact With The East.

Permit me to characterize the intellectual life of the Orient before the diverging influences of Europe and America reached her quietude.

The fundamental idea in the civilization of the East was that of the beautiful as opposed to the utilitarian. This was most apparent, it seems to me, in the requirements prerequisite to holding office, prevalent over a large section of the East. The Confucian idea which ruled China, Korea and Japan, for more than two millenniums, was that the philosophers were to rule the state. In preparation for their office they were to acquaint themselves with the deeds and teachings of the ancients, to act with propriety and speak with reserve; to know the forms of polite conversation and the language of correct style. These were required of all who sought public advance. To know the literature of the classics and to be able to compose a

correct essay in that language constituted the principal matter of the public examinations for office so long prevailing in China. It was a matter of culture, classical and poetical, rather than practical experience.

The forms of government were based on what might be termed natural relations. The evolution of society had been along tribal lines without the predominating influence of wars as in the West. The family with the warmth, if also the weakness of paternalism, was the pattern for the state. The ruler was the father, the people the children, who were all brothers. In such a state filial piety and patriotism were nearly synonymous terms. In China the added factor, race pride, resulted at times in the undervaluing of the State with all the sentiment decidedly in favor of the race. But the Chinese were a homogeneous race, while in Japan and India many races had mingled, and in the process arose, what is probably a more stable conception of society, namely, the notion that it is national and not racial.

In spite of these interesting differences it is perfectly correct to characterize the governments of the East as paternal.

Religiously speaking two streams, fundamentally different, flowed across the East. One arose, probably, in the Zagross Mountains and flowed across China reaching Japan early in the Christian century. It was polytheistic but in its worship of Heaven (Tien) showed decided henotheistic tendencies. It laid emphasis on the value of personality and sought its highest end in setting up an intimate contact with the living reality of the unseen world. The other arose in the Punjab and flowed over India through China and Korea reaching Japan almost coincident with the coming of Chinese learning. This was pantheistic and impersonal. It was spiritualistic monism. It sought knowledge of reality not by analysis but by direct apprehension. It was reflective and contemplative seeking its true life within the hidden, secret places of the soul. It had no law and recognized no authority outside of self. "I am the cosmos," was its motto. It built no temples and worshipped no god. Indeed, practical experience caused certain modifications to be made, in some instances a return to the arbitrary henotheism of the Vedas; yet on the whole its unique influence was as I have described it. It held that "man at his greatest is unconscious" and that not the mechanical externals, but the unconscious forces are the true test of civilization.

The moral law of the East sought its sanctions not in external commands but in warm human relations. Its morality was human. Loyalty was the chief passion; loyalty to parents, to rulers, especially to the King. But this loyalty was seldom loyalty to principles, it was predominately loyalty to persons. One might even violate principles, some of which we hold sacred, in his endeavor to be loyal to persons, and yet be held blameless. A daughter might sacrifice her purity to protect the name or honor of her father, and harakiri was seldom merely suicide but more commonly an expression of the deepest feeling of loyalty to a superior. The contractural notion of morality prevalent in the West when pressed against the prsonal obligations would be held immoral, judged by the dominant standards of the East.

Now our commerce came to this East with its motto "business is business" and our diplomacy with its high notion of responsibility, respect for law and the duty of public service. But to the Eastern mind it all seemed mechanical and unreal, and the result was great and universal confusion.

Into the confused and confusing disorder of the Orient along with the high standards of the democracy has gone the message of Christianity. It was not at first welcomed, it was regarded as a foregin and dangerous heresy threatening the integrity of Empires and betraying the minds of men. For years the doors of the nations and the hearts of the people were closed against it. The name of our Master was used to frighten disobedient children, and as a stigma of disloyalty and weakness. "How long, O, Lord, how long?" was the cry of many a disheartened messenger of the cross as he beheld the fruitless years come and go. Yet at length, because of many influences, the doors swung open and the kindling flame of Christianty began to light up the dank and dismal caverns of the hopeless East.

The reflective, pessimistic worker along the banks of the Ganges felt the thrill of this new and living force, and for the moment forgot his Veda and his contemplation, and arose in wonder, with wide and open eyes as one might arise from a troubled dream.

The dwellers in the Valley of the Yangtze heard the song of sublime hope. They, too, stopped to listen. They were surprised and thrilled. The Japanese, too, those masters of religious synthesis, heard the story, and in an incredibly short time demonstrated their ability at least to add Christ to their pantheon. The East was dazzled, it was dumbfounded by the magnificence of our material civilization. It lost its way for a while and drifted into the fogbank of religious and political uncertainty. It feared the West that, with one hand offered it the Bible and with the other began to sow, broadcast, the seeds of distrust and hate. Christianity had stirred hopes in their breasts which there semed no likelihood of realizing. They felt that they had been raised up only to be stricken to the earth by the same hands. The mighty throb of disappointment could be felt from the shores of the southern seas to the barren wastes of Mongolia.

Nine hundred millions of Orientals turned again to their castoff idols and filled the corridors of neglected temples. But the mystic tie that bound them to their past had been severed. These cults no longer satisfied, and with disappointed, bleeding hearts they drank the cup of despair to its very dregs.

The lulling strains of Buddha's peaceful doctrine were not sufficient and the Vedas lost their power. In their despair some entirely lost their way, and some sought revenge against a cruel fate. New desires were created, new ambitions stirred, but no finger of unerring truth pointed the way to safety and to peace. Confusion reigned. That our religion, so peaceful and so true, should have appeared to be the cause of such confusion is, indeed, the scandal of the world.

At length, we and they have come to see that it is not our religion but the lack of it that brought this situation about. Not our Christ, but our Christless leaders that must bear the burden of all this discord.

Buddhism gave China the concepts in which to express her religious ambitions, a bunglesome and difficult instrument with which the Chinese never became quite familiar. China in turn gave to Japan her modified form of Buddhism and the pragmatic philosophy of Confucius. No one shall ever be able to say what the East would have been without these, certainly it would have been immeasurably poorer. Now in the end-time comes Jesus. He brings to the East no new and strange doctrines, neither is the brilliancy of his preaching surprising, nor the marvel of his miracles impelling. He met the people of the East in the simplicity of their daily life; He touched the heartstrings

of their highest hopes. His word, "I came not to destroy but to fulfill" heartened the peoples for their great tasks. He interpreted to them the meaning of their own deepest feelings and filled with new and wonderful significance the hopes that drooped within their souls.

If it is true, as many contend, that Northern Buddhism, the Buddhism of China, Korea and Japan, in its significant personal note be Christian; if many of the ancient heresies of the East are indeed the masqued form of the Master's teaching, then it is even more evidently true that across the face of all modern Far Eastern religions the mighty influence of man's matchless ideal, God's only son, has spread the benediction of its love and the light of its winning truth.

Yonder lies a confused, bewildered, shall I say? Lost world and its most insistent cry is not for more material civilization or scientific truth but for leadership. We look out through our Golden Gate, across the Pacific to nine hundred millions of anxious faces reflecting anxious doubt, to hearts we have disappointed, and if our ears were open to their soul cry we could hear their persistent, their pathetic call for leadership.

To the task of inspiring that leadership, in what manner time does not permit to say, the Pacific School of Religion must set its hand with unflinching courage, must gird up its loins for service lest the Nemesis of unused opportunities fall with crushing, deadening effect, upon her own head. "We can do it if we will."

The mighty world task calls us. Move forward into greatness or stand aside for more willing workers. Set your face like flint to the future and let the meaning of God's mighty movements fill your soul.

RELIGIOUS EDUCATION ON THE PACIFIC COAST.

Outline of a Paper Read by Miles B. Fisher at the Semi-Centennial of Pacific Theological Seminary.

For our purposes Religious Education is to be distinguished from academic, theological, and conventional church work. It is to be construed thus narrowly as concerned chiefly with Sunday-school and young people's work with some regard to modern educational ideals. In this sense our survey is restricted to perhaps ten years. Only eight years ago the International Sunday-school Association authorized the preparation of Graded Lessons. With this new era and as informing the movement, ideals more adequate than any prior were lifted up. The Sunday-school is to become the church at work teaching and training, to the end that boys and girls may realize their full destiny in religion and conduct—gladly aware of God, intelligent of the history and content of religion, practised in Christian behavior that marks one as both good and useful.

Not till graded lessons came in 1908 did teacher training have its opportunity. There was training of teachers before that date, and there were graded lessons and good ones too, before the International Graded, but with this interdenominational movement great impulse was given to both. Since which time graded lessons and teacher training have gone hand in hand as practical stress points in all Sunday-school work. Since that date all the denominational secretaries of religious education (I have known nine of them) have appeared upon the coast. These educational secretaries have joined themselves in the Sunday-school Council for fellowship and co-operation. One Council unites the California men; another, including all Sunday-school field men, unites those of the Northwest. These latter carried through a series of educational institutes in the Puget Sound country, another in the Inland Empire, one along the Columbia River, one in the Willamette Valley, and another among the colleges and college towns of Oregon. In these was shown the sincerest and most gracious co-operation of which the writer has knowledge in the different years among five denomination.

A few figures showing the use of graded lessons:

In Western Washington progress appears in these figures: in 1912, 38 per cent of schools of all denominations used them; in 1913, 48 per cent; 1914, 40 per cent; 1915, 39 per cent; 1916, 45 per cent. Of course these figures do not reveal how good the teaching was, nor how extensively throughout the schools the new courses were used, probably, however, in at least three departments up to 13 years of age.

In Northern California, in 1910, 40 per cent reported use of graded lessons; in 1911, 35 per cent; 1912, 43 per cent; 1914, 50 per cent. Baptist reports of the current year for Oregon, Idaho, Nevada and Utah, show 49 per cent of schools using them.

Congregational reports from one hundred and thirty typical churches in the Coast States show that in 1911 70 per cent used graded lessons; in 1913, 80 per cent used them in at least three departments; in the current year, 75 per cent.

Along with these should go figures of teacher training In Southern California, in schools of all denominations, 7½ per cent had training classes in 1907, and for later years at intervals, 5½, 6½, and 7 per cent. In Northern California 2½ per cent in 1907, 7½, 10, 7½ and 12½ per cent at intervals since.

In the Northwest Baptist figures show the following growth: in 1912 , 18 per cent of the schools had teacher-training; in 1914, 22 per cent; in 1916, 29 per cent. The Congregational Coast reports from 130 typical schools reveal training classes in the following ratios: 1911, 25 per cent: 1913, 41 per cent; 1915, 33 per cent; 1916, 49 per cent.

If in this year's figures we include one-half only of those that hope or expect to start teacher training classes this fall the ratio will rise to 53 per cent.

WHEN SAN FRANCISCO HAD PROHIBITION.

San Francisco had prohibition for several months in 1906 and thrived under it. The Chronicle said editorially on May 5th of that year: "San Francisco for the past fortnight has been absolutely free from disorder and virtually free from crimes of violence. . . . Except for some dealings with sneak thieves the occupation of the courts is gone. It is a most impressive object lesson of the value to society of the restriction of the liquor traffic." The same editorial comments on this "absolute demonstration that the saloons are responsible for all crimes of violence."

A week later The Chronicle again discussed editorially the remarkable social conditonis existing under prohibition in San Francisco: "San Francisco is a very orderly city, and that fact is by no means owing to a superabundant supply of guardians of the peace. It is due almost wholly to the closing of salcons. As long as they can be kept from creating depredators on the public peace and purse, San Franciscans will be comparatively happy. Their troubles will begin when the red light flashes again and the tinkle of the bar glass is heard on every street corner and often in half a dozen places in a block."

July 5, 1906, marked the passing of the prohibition

regime for San Franciso, and in 1915 the city paid out as the cost of protection to person and property the enormous total of $3,868,746. There are 5,380 liquor licenses of all classes in force this year, of which 1,986 are for saloons.

A VOTE AGAINST THE PROPOSED PROHIBITION AMENDMENTS IS A VOTE TO PERPETUATE THE SALOON!

We are unable to see how any well-informed person who can reason aright can allow himself or herself to be influenced by any arguments against the proposed prohibitory amendments. Whatever the loss may be to a few, the gains for the state in general are so great as to make the losses infinitesimal in comparison.

Don't be misled by any of the specious pleas made by the wine industry, but read and remember what the saloon does and does not do, and vote to smash it.

What the Saloon Does and Does Not Do.

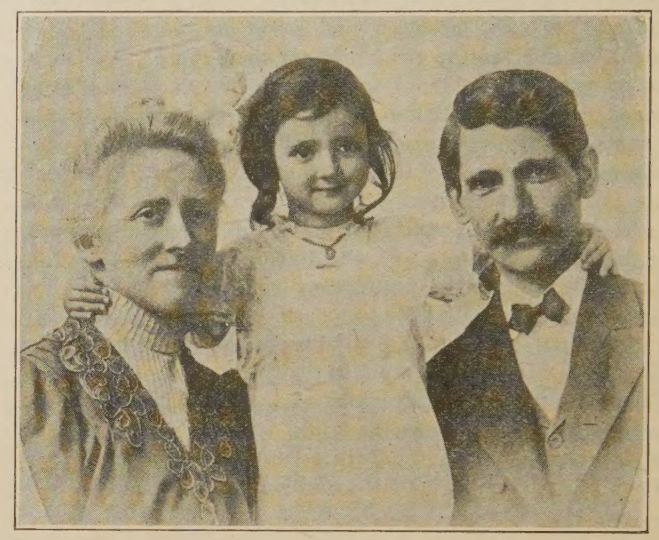
1. It never builds up manhood, but tears it down.
2. It never strengthens the judgment, but weakens it.
3. It Never increases one's usefulness, but lessens it.
4. It never prepares men for responsible positions, but unfits them.
5. It never increases one's influence for good, but lessens it.
6. It never makes happy families, but miserable ones.
7. It never proves a helpmeet to industry, but is a pirate to all labor.
8. It never makes law-abiding citizens, but lawbreakers.
9. It never assists the ends of justice, but retards them.
10. It never diminishes taxes (with all its revenue) but increases them.
11. It never promotes purity of thought, but poisons it.
12. It never empties almshouses and prisons, but fills them.
13. It never prevents crimes, but creates them.
14. It never protects the ballot box, but defiles it.
15. It never elevates the citizen, but degrades him.
11. It never lessens the passions, but increases them.
17. It never makes women better wives nor men better husbands, but often transforms them into fiends.
18. It never stays the hand of the assassin, but stimulates him on to bloody deeds.
19. It never protects our property or personal safety, but endangers them.
20. It never steadies or strengthens the hand of the mechanic, but weakens and renders it unsteady.
21. It never encourages domestic felicity, but is today, as it has been for more than two thousand years, the cause of more than 75 per cent of all the divorce suits in the land.
22. It never morally elevates in social circles, but is the yoke-fellow of gambling hells, brothels, thieves, robbers, prostitutes and all vile criminals.
23. It never creates love in the drinker for his home, but makes the saloon his lounging, loafing retreat, and a place of permanent deposit for his earnings.

Said Peter Paul Augustus: "When I am grown a man,
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her gently, and keep her safe from harm.
"But, when I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong,
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."

—The Brown Memorial Monthly.

A DEVOTED ARMENIAN CHRISTIAN.

The last week in September the Rev. E. E. Chakurian passed into the other life from his home at Kenwood. Among those participating in the funeral services and giving tribute was the Rev. A. B. Patten, of Sacramento, who had come to know him intimately and to greatly esteem him when pastor at Santa Rosa. Professor W. W. Lovejoy spoke also of Mr. Chakurian's beautiful life and great worth. Mr. M. K. Serailian, a San Francisco artist, who had known Mr. Chakurian as a boy in Armenia told of his life and work in the homeland. That in a more extended way is told by Mr. Serailian in an article which we print in this connection in The Pacific this week. We give herewith



also a picture of Mr. and Mrs. Chakurian and daughter, which was taken in recent years.

HOW I HAVE KNOWN THE LATE REV. E. E. CHAKURIAN AS A BOY PREACHER.

M. K. Serailian.

About 27 years ago in the city of Caesarea, the old capital of the historic Cappadocia, which was my birthplace and home, we heard that a famous evangelist, a Mr. Gennian, was to visit our city from Tarsus, Silicia, and spend the summer with us to hold a series of revival meetings. We did not know much about the revivals, and the modern evangelistic services were something new and we were all curious.

The city of Caesarea is situated on a high plateau of the Taurus Range of mountains under the shadows of the beautiful Mt. Argias, which with its perpetual snow clad, majestic peak appears like a solitary guardian over a thousand hills and numberless valleys within its extended radius. Its sweet flowing fountains, bubbling creeks and winding rivers sustained for untold generations, the inhabitants of the ancient Armenia and the old provinces of Cappadocia and Silicia. The city of Caesarea, although an inland town, has been one of the most central, active and far-famed cites n ithe whole peninsula of Asia Minor, it was surrounded with beautiful foothill gardens and vineyards and a great many tributary towns nearby. The first foundation of this old town recorded was laid by the King Aram of Armenia and was known as Madzacca, which had been a home of shelter and progress for the ancient Armenian

race in that section of the country. Under the Roman rule it was called Caesarea and has become the Roman Capital in Asia Minor.

When the American missionaries entered the interior of Asia Minor, they found this city a very appropriate center for their missionary activities, and made this place their central headquarters. Almost every summer we enjoyed seeing preachers and teachers flocking from far and near for their annual meetings. This was a kind of summer resort for the visitors and they received a general upbuilding, physically, as well as mentally and spiritually. But this year the excitement was of an entirely different kind. We were to witness a revival. This was something new and unheard of in that section of the country. We were assured by Dr. Farnesworth and Mr. Fowle, then the local missionaries that, this evangelist was one of our most spiritual as well as eloquent orators of the country, and was considered the Moody of Armenia. His mission was to come and awaken the people for their spiritual betterment.

Our evangelist, Mr. Genanian arrived. He was a short and stout man of thirty-three years of age with a very pleasing appearance and with indefatigable enthusiasm and burning zeal of spiritual fire.

He immediately started the meetings in the Congregational Church. This Church was newly built by the personal efforts of the native minister, Rev. Yacoubian, and was considered by far the largest and most modern Protestant Church then existing among the scattering followers of the American missionaries.

From the first day the evangelist was favorably received and his success was unbroken. His appeals were heartily responded to, and this church began to fill to its utmost capacity. Here I mention what class of people crowded these meetings. They were mostly Protestant Armenians and a few Protestant Greeks and some Gregorian Armenians, but among these there was not one single Mohammedan Turk. I feel obliged to give some explanation, because the missionaries worked for so many years in the land of Mohammedan Turks, and the people in United States of America generally, not knowing any better, had the impression that these converts or the attendants of the mission schools and churches were Mohammedans. Although the original design and prime intention of the American Board Society in sending their missionaries to Turkey, were to carry the gospel of Christ to the Mohammedan Turks, to their bitter disappointment, they discovered that to reach or preach to any Mohammedan Turk was almost impossible.

The early missionaries, although disappointed by the rejection from Mohammendans, found a very favorable field to work among the Christian Armenians; not that they would teach a new Christ or give a new gospel to them. The world now knows, that Armenians had the Bible translated to their own language, and have been the followers of Christ as a nation ever since the third century; and have been for ages guardians of the Christian faith from the invading fire-worshippers of Persia and centuries of bloody persecution of barbarous Mohammedans. They have been the martyrs of their simple faith in Christ for so many centuries which, I believe, no other nation has suffered more or many worse, for their faith in Christ as Armenians have, even up to the present day, and we are the living witnesses for their most blood-curdling and heart-rending martyrdom. Their faith in Christ has been so firm, so pure and so simple, that no missionary teachings could make it any purer or firmer. Under the circumstances, our missionaries could do much good in a different way, and this was to increase their knowledge both spiritually and mentally, to brush up some of their old traditoinal dust of long time past, and adapt themselves to the modern way of thinking and working, and this is what to an extent the missionaries have done, both the Jesuit and Protestant missionaries with their competitive zealous working, have created enough followers to have separate sectarian churches, schools and literature of their own. With their new stirring up, a new strife and discontentment spread among the people.

The awakening of the Armenians in general was a national one, not only among the few followers of the missionaries, but the whole Armenian race itself was awakening up all over and was trying to break the chains that held back their progress for so many centuries under the tyranical misrule of the Turk. They began to produce Poets, Composers, Artists, Writers, Professional men of every kind and description. It appeared as if this was a springtime in the mental field of the Armenian nation and it bloomed with promising generosity all over the country. It seems that all-wise Providence also sent His missionaries in the proper time to help the stirring of this irrestible national awakening, and somehow support and guide their steps towards the higher and better conditions.

Coming back to ur church in Caesarea! The people who were crowding the edifice in every meeting were mostly the followers of the Congregational missionaries, yet there were a great many new comers from the old Armenian Churches to satisfy their curiosity, as well as to gain a new knowledge, and Genanian the evangelist, being really a man of great power and oratory, also being a soulful and passionate pleader, brought conviction into the hearts of a great many strangers as well and at times the church was not large enough to hold all the crowds that visited it.

One Sunday, a beautiful bright sunny day, the church bell began pealing and the crowd gathered from all parts of the town representing other Christian churches and denominations, to hear this much-spoken of evangelist Genanian. The time came to start the service. A very modestly attired and unassuming young man almost a boy walked up to the pulpit, took the seat of the evangelist. He announced in a matter of fact manner that the Evangelist had gone to a neighborhing town to preach, and that he was to take the pulpit for the Sunday. With this anouncement, a general disappointment spread over the anxious congregation. We could hear whisperings of disapproval among the crowd. It was but natural that this unexpected change would bring a general disappointment for this big crowd had congregated to hear the famous Evangelist, but not a boy. The dissatisfaction was doubly so, for the zealous elders of the church, for them it was beneath the dignity of the church to see a mere boy ascend to the seat of honor and teach this multitude how to be good. Even now, I can hear the grumbling of one particular elder next to me. He was so much alarmed that, if it were within his power, he would have pulled the boy down from the pulpit and put some gray-haired member of the church there instead for the service; but they swallowed their discontent and waited for the result with revolting resentment within their hearts.

This boy arose and faced the audience with a delightful twinkle in his bright eyes and a serene frankness on his countenance. He was dressed in a plain black suit and was small and slender in size, genteel and unpretentious in appearance; he looked so young, when he compared this boy with the Evangelist, Genanian, who had been thrilling this audience from the same pulpit, who was bubbling over with life, health and enthusiasm, who also had an impos-

ing appearance physically, with his beard, his latest cut prince albert and the snow-white vest with pearl buttons,—the apparent difference was too great not to be noticed. We can readily understand the cause of the disappointment of the audience. Aren't we human weaklings too hasty to judge and condemn by mere outward appearances?

This mere boy without any hesitation and with a profound dignity and seriousness, called the congregation to prayer, and offered a short prayer. He had a clear voice, his words were so select and soulful and his tone so reverent, that the commotion of a few minutes ago gradually merged into profound silence. The hymn and the bible reading were as dignified, and he started the sermon from the text, "Blessed are the Pure in Heart, for They shall see God." During his sermon he did not falter or hesitate, did not use any flowery language, and in no instance did he appeal to human passion. He had a message from God to this especially gathered people. His sincere words were fearless and direct against the destructive falsehoods and shams, false appearances and hypocrisies, and his tender words for the blessedness of sincerity and purity were so convincing and right from the heart that he carried this big congregation, word by word, to the lofty heights of spirituality, where he pictured the human heart, when it is pure, the heaven where God Himself dwells, and those pure in heart live in their own heaven in communion with the source and fountain-head of absolute purity, the God himself. He was no more a plain boy, that we had seen awhile ago. His bright eyes were gleaming with the light of heavenly love. His piquant and serious contenance was glowing from purity within. We could hear God in his spoken words. I could see the tears rolling down the cheeks of those whose hearts were touched with his earnest words. There was no excitement or noise, there was no passionate pleadings or pursuasions, there was no sobbing of the repenters or the testimonies of the saved ones. Through this boy preacher, God entered into the very hearts of the people, quiet as dew drops, genteel as morning breeze, to purify and bless. Everybody felt the presence of God. I saw the man next to me, who had made himself conspicuous with his loud muttering of disapproval in the beginning, hang down his head in humilation; and he was one of the first who grabbed the hands of this boy and blessed him.

This boy preacher, found favor all at once, and people did not really know who they loved the most; the big dashing eloquent, storming, sweeping and passionate Genanian or this little humble, plain and gentle boy preacher, Enoch Chakurian. The people were not slow in expressing their opinion to Evangelist Genanian, that they loved his assistant, the boy preacher as much as they loved him and perhaps a little more, and Genanian himself, being the high type, noble, character, was happy and expressed himself in rather satisfied pride that he, himself, discovered this wonderful boy and made him his assistant in the Lord's work and he felt that without the assistance of this boy, his work would not have been as successful. Genanian's method was this: He went ahead, started revival meetings and this boy preacher followed the evangelist and kept the fire going in gentle breeze. They traveled in other towns of Cappacodia and Silicia. Every place Genanian went, this boy preacher, Chakurian, followed, and every town they went, invariably Genanian was asked if he could spare this boy preacher to them, so he would remain with them to take their pulpit permanently or teach in their schools.

This boy preacher also went alone, held revivals himself in the places where Genanian could not go. There was a small Greek town near Caesarea where Genanian could not go and the Greek preacher, Mr. Brodromos, was very anxious that some meetings should be held in his place. This was a kind of a summer resort where people generally went from the neighborhing places for its cool, flowing creeks and the shady trees and fine fruits, and this boy preacher had been appointed to hold revival meetings in that town, and, being myself in the same resort, I made my close acquaintance with the boy Chakurian, and which terminated in a bond of warm and lasting friendship between us. I can never forget those days, myself a boy yet, but hungry for knowledge. How I used to sit close to the preachers so that I might grasp every word that was uttered. How I admired and was deeply impressed with another boy's developed spirituality and how I was attracted to him with a reverent respect and love.

In those years this boy preacher traveled and preached all during the summer months and taught in winter in the Genanian Schools at Tarsus. The good that resulted from his gospel of purity and sincerity is incalculable. He lived his sermons. He started the life so early and served more for his race and home country than any man at his age, that I know of. He came to the United States in quest of more knowledge, and in the hope that he might return to his people and continue his work prepared for a higher usefulness, but his return became impossible because of the Turkish massacres of '94 and '97. He made America his adopted country and continued his mission in this country.

I cannot help but look back once again and ask these questions with a grieving heart: What has become of the church in Caesarea and what have become of all other churches throughout the country? What has become of the people with whom we were personally acquainted and those others of the same race? Is there any more a church left undestroyed? Those that have not been destroyed, have they been turned into barns for horses or the burial places for murdered, innocent Christians? Or have they turned them into Mosks for the Mohammedans and their newly converted congregations at the point of swords? Are there any more of those thousands of people who have heard the message of love, left alive? If any left living, where are they? It is hard and my pen resents to make any record, but it is, nevertheless, a cold and sordid fact that most all of those kindly people have been easy preys in the bloody carnage of the heartless, murdering and brutal Mohammedan Turks and Kurds. There has been no news from his parents and relatives as well as my own mother, sisters and relatives for over 20 months. We have to admit that they are composing the million innocent Christians who have been driven out of their homes, either murdered, starved or frozen to death. If any of them are left alive they are suffering today the agonies of hunger, exposure, disease, and facing yet more terrors and death. Truly this has been the blackest and most unhuman page in the whole human history.

We have to bow our heads and repeat the blessing for those who were murdered or dying: "Blessed are You all Pure in Heart, for you have seen God."

The pessimist says, all forlorn,
"There's never a rose without its thorn."
But the optimist, with heart elate,
Is glad of the rose at his garden gate,
And bending low, some dewy morn,
In its beauty's glow forgets the thorn.

RECENT EVENTS AT FIRST CHURCH, LOS ANGELES.

Rally Day.

"Rally Day" was synonomous with "rainy day" at the First Congregational Church, Sunday, Oct. 1st, but in spite of the heavy downpour Bible School and church members rallied in numbers sufficient to practically fill the auditorium. The building of a lighthouse, each brick placed by individual members, was a spectacular and impressive feature of the Bible School exercises, together with a processional led by the pastor, Dr. William Horace Day, and the superintendent of the school, Mr. E. T. Bishop.

At the public service, Dr. Day was greeted with the Chautauqua salute of welcome as he appeared in his pulpit for the first time since his summer vacation in the high Sierras. The enlarged and reorganized vested choir under the leadership of Mr. G. Haydn Jones rendered splendid music, notably the anthem "Unfold Ye Portals" with solo by Miss Grace James.

Notable Preachers As Supplies.

During the summer the First Church pulpit has been filled by some of the ablest men in the denomination. Dr. Ambrose W. Vernon of the historic Harvard Church in Brookline spoke for three successive Sundays in August and Rev. Henry Kendall Booth of Long Beach delivered three evening addresses on vital social problems. Dr. Robert R. Meredith of Pasadena and Dr. George F. Kenngott were others whom we were privileged to hear and last, but by no means least, was Rev. Frederick P. Beach our representative in China who, with his wife and two little daughters spent a week in our midst. His address, in which he very clearly set forth conditions in this foreign field and its needs, was listened to with profound attention and the local newspapers on the following morning devoted columns of space to the report of it. On the following afternoon a reception was tendered to Mrs. Beach at the residence of one of the members by the women of the church to whom, in an entirely informal way, she pointed out ways in which the women of the homeland might come into closer touch with their sisters of the Far East. Plans were made for definite work along these lines.

Immense Audience To Hear Dr. Aked.

The appearance of Dr. Charles F. Aked in the pulpit of the First Church, Sunday morning, Oct. 15th, called out an immense audience that filled the church from the altar rail to the topmost seat in the gallery. Many stood throughout the service on the edge of the auditorium and in the foyer and hundreds were turned away, unable to gain entrance. The distinguished preacher was at his best and delivered a remarkable sermon drawn from the experiences in the war zone of Europe on "God's plan for America in the Re-creation of the world."

In the evening the newly organized vested chorus choir, under the masterly leadership of Mr. G. Haydn Jones, rendered a musical program which was greatly enjoyed by a large audience. This choir now numbers some forty fine singers and it is the ambition of its leader to swell the numbers to twice as many. Monthly week-night concerts will be given during the winter when young singers who are members of the choir will be given opportunity to appear in solo, duet and chorus work, thus giving them admirable practice in public singing. Just now there is a lack of men singers, the tenors and basses being apparently more backward in coming forward than are the sopranos and contraltos.

Maile Family Of Singers.

Speaking of music reminds me of a somewhat remarkable combination of singers that rendered excellent music at Olivet Church recently when the four sons and daughters of the pastor, Dr. John R. Maile, sang several quartettes, the personnel of this pastoral choir being Mrs. Lura Maile Bacon, Mrs. Grace Maile Fisher and Messrs. Robert Maile of Berkeley and Dr. John Vincent Maile. It is not often that a preacher can not only fill the pulpit but furnish the music from his own family circle.

The Hindu Knight.

Rabindranath Tagore the famous poet and philosopher of India, has been recently heard in Los Angeles and also at Pomona College where he spoke in Bridges Hall and was tendered a reception and dinner by the faculty of the college. Apropos of his appearance here, Dr. Day yesterday morning spoke on Tagore comparing his work with that of Swinburne, the last of the Victorian masters of poetry. He spoke of Tagore, not only as a poet, but as a priest who, though not the child of a Christian civilization, is nevertheless acting as a ministering priest to humanity in that he is helping the people to find God. This mystic philosopher of the Orient whose hymns are sung in the Brama-Somaj churches of India, whose unique institution for the education of the Indian youth has been so successful, is a striking illustration of the effective impact of the spirit and teachings of Christ on the ancient philosophy and worship of India. Swinburne, on the contrary, illustrates the failure of poetry when its supreme ministry of helping men to understand God has been forgotten. In summing up, Dr. Day declared that it is hardly too extravagant to say that the greatest poet in the British Empire is the Hindu knight, Rabindranath Tagore, for he commands and uses as exquisite a music and as deep a passion to serve the lowliest as characterizes the best work of Swinburne, and he interprets the deepest motives of religion, helping even the unseen eye of the modern believer to become conscious of the all-embracing reality we call God.

Civic Forum at First Church.

Last evening we had a civic forum in the First Church when the pertinent question, "Can a Man be True to his Religion and be a Successful Politician?" was discussed by a judge of the superior court, a county supervisor, an active polticician and a preacher, the personnel of the platform speakers being Judge Curtis D. Wilbur, Supervisor Richard H. Norton, Nathan Newby and Dr. Day, who summed up the situation.

That the field of politics is in need of Christian men as standard bearers is apparent to the most casual observer. The fact that, nineteen centuries ago, a Man so lived on earth and moved among men in all the paths of life and so left His impress on humanity that His followers today number millions, would indicate that a man can be true to his religion and succeed, not only as a politician, but in any other calling or profession to which he may be summoned.

Los Angeles, Oct. 28. SYDNEY FORD.

NOTES AND PERSONALS.

Next Monday at the meeting of the ministers in San Francisco the Efficiency Campaign work of the Bay Association will be considered. The following Monday there will be an address by the Rev. L. L. Wirt.

The First Congregational Church of Berkeley has arranged with the Players Club of San Francisco to present

King Lear in the Oakland Auditorium Friday evening November 3d. What the Church realizes from the entertainment will be used in furnishing the building which was purchased recently for religious education work and social purposes.

The Rev. Dr. Aked has been engaged by the California Dry Campaign Committee from now on to election day and will be assigned to most strategic and influential places for addresses. When the campaign closes Dr. Aked will return to New York, and the first Sunday after his return will preach for the Rev. Dr. Stimson, pastor of one of our strong churches in that city. Just before his departure from New York, he spoke in Dr. Hillis' pulpit; and when in Chicago in that of Dr. W. E. Barton in Oak Park. Any time he desires Dr. Aked can sign a contract for two years with a lecture bureau which will net him $15,000 a year He prefers, however, to preach, and will be in no haste to bind himself to the lecture platform.

A TOKEN TO DR. CHARLES F. AKED.

At the close of a deeply impressive address Thursday evening of last week, by Dr. Aked in the Y. M. C. A. auditorium, on "America's Contribution to World Civilization," many friends by previous arrangement lingered for a time, and it was made evident soon that something of special interest was about to happen. Dr. Aked was summoned to the front, and was graciously presented by Mrs. Graeber on behalf of many friends a beautiful pin with emerald, sapphire, and diamond settings. In connection with the presentation and as a part of the same the following poem, written by Mrs. Anna Blake Mezquida, was read by Mrs. Graeber:

"You opened the gates of an unknown world
And pointed the star-lit trail,
But lips are dumb to express the thought
Of grateful love with which hearts are fraught,—
And earth-born gems, though we sought and sought,
As symbols were too pale.

"So we captured a sea-green wave that fled
The ocean's encircling arm,
And changed it into an emerald rare,
That you might find Happiness everywhere,
That winds blow soft and suns smile fair
And God keep you from harm.

"And we tore a bit from the cloudless blue
Of a California sky,
And out of it made a sapphire then,
That Wisdom might come to the hearts of men
To summon you unto your own again—
Your people, who longing cry.

"Then from out of the city's aspiring soul
We fashioned a diamond white,
That you, who gave of your manhood's best
For Purity and for Righteousness,
Might know that the spirit of the West
Is one with you tonight.

"Down deep in the flaming hearts of friends
We plunged the jewels three,
That fires of faith and a vision new,
Of hope and peace and a love that's true
Might burn undimmed, unquenched for you
Through all Eternity."

Dr. Aked was deeply touched by this expression of affection, and said that it was not possible to find words to express what was in his heart; that words were poor things when the heart was full. "In spirit I never left you; and I now see that you have never left me." "Dearest of friends, I thank you! I love you!"

CHURCH NEWS NOTES.

San Diego—Rev. W. B. Thorp and wife have returned from a two months' trip in Hawaii, and the church gave them a large and enthusiastic reeption.

La Mesa—C. C. C. Brotherhood holds its annual meeting in the interest of the Single Tax amendment, by a debate. Prominent speakers from San Diego are procursed to present both sides of the proposed amendment.

Lemon Grove—Rev. M. S. Frost has successfully inspired and led the community to organize a Brotherhood, starting with nearly twenty-five members at the first gathering and promise of rapid growth. The salary of the pastor has been increased $200 for 1917.

La Mesa.—The church is the glad recipient of a parsonage consisting of two modern bungalo houses in the center of the village, and Rev. Mr. Hill and family now occupy them. An addition of study room and screened bedroom is contemplated. The donor is Mrs. B. R. Bert of New York City, whose aged mother, Mrs. Rosana Edgerly, a very devoted Christian, occupied until her recent departure "across the bar." There is a mortgage of $1200, which the church adopts. The parsonage is named "The Edgerly," and the gift is highly appreciated.

SONOMA ASSOCIATION.

The Sonoma Association met with the Guerneville church October 10th. The attendance was large, the reports from the churches encouraging, and the meeting instructive and inspiring. In the absence of Moderator Rev. Henry Ainsworth of Cloverdale, detained by sickness, Rev. F. F. Farrington of Petaluma was the able moderator pro tem, and he was elected a delegate to the National Council to be held at Los Angeles. Mr. Lawrence Bufford of Kenwood was the efficient scribe. Superintendent Rathbone told of the tercentenary anniversary of the Landing of the Pilgrims in 1920, and of the need of labor and devotion to reach the ideal set up by the committee of the National Council, Secretary Herring and Superintendent Scudder. He spoke also of the Efficiency Campaign of the churches, to be held early in November.

The general theme of the Association was the Efficient Church. Rev. C. C. Cragin of Santa Rosa gave a paper on Some Qualifications of an Efficient Minister, which was published in the Santa Rosa Republican and copied into the Santa Rosa Democrat. Rev. W. T. Harbett, who gratified us all by the announcement that Washington and Superintendent Scudder had not persuaded him to leave Kenwood, spoke effectively on Some Qualifications of an Efficient Layman. Rev. F. F. Farrington, whose ministry at Petaluma is so satisfactory to the people, gave an instructive address on How Shall the Church be Efficiently Financed. Deacon C. E. Wingate, the "old man eloquent," told inspiringly of the Efficient Spiritual Equipment. Rev. Edwin J. Singer, the effective pastor-at-large of the Conference, helped us all by his presentation of Some Charac-

teristics of an Efficient Sunday School. The Association is indebted to Mr. Singer for his work in tiding over the dangerous interregnum at Sebastopol, and securing as pastor of the church, Rev. B. Dent Naylor of Haywards. The Woman's Hour was presided over by Mrs. William Day, whose prospective removal to one of the bay cities will leave a sad vacancy in the Association. Mrs. Laura T. Perkins made a fine presentation of mission work, illustrated by a wheel whose centre was Sonoma. Dr. W. C. Day reported an inspiring missionary address by Rev. Avic R. DeHaan of Pang Chwang, China. Memorial resolutions for our lovable brother, Rev. Enoch E. Chakurian of Kenwood, were presented both by Deacon Wingate and Rev. C. C. Cragin, and adopted by rising vote.

In opening the evening session with devotions, Mrs. C. W. Preston gave from memory many passages of scripture, apt to the occasion. Superintendent Rathbone stirred us by his address on Some Standards of Efficiency, and Rev. E. Morgan Isaac, who has done wonders for the Guerneville church, gave a very able address on The Source of Efficiency.

The Association had a basket lunch on the banks of the beautiful Russian river, and enjoyed an elaborate dinner furnished by the good ladies of the Guerneville church in the Guild Hall. The Association missed Rev. C. I. Price, the genial Santa Rosa pastor, absent on evangelistic work in Washington and Oregon. C. C. CRAGIN.

THE LOS ANGELES COUNCIL.

June 26 to July 3, 1917. . .

Plans for the seventeenth meeting of the National Council of Congregational Churches are rapidly taking shape. Everything points toward a large attendance and an inspiring occasion. About two thousand persons from outside New Haven registered at the meeting of 1915. Presumably the Los Angeles people will be unhappy unless this record is broken. To accomplish this there would need to be, say, four hundred persons in attendance from east of Buffalo, three hundred from the region between Buffalo and the Rocky Mountains, three hundred from the Pacific Coast outside Southern California, and 1000 from Southern California outside Los Angeles. There is no visible reason why this program should not be carried out. Let us proceed to do it.

Transportation Plans.

The Executive Committee has arranged with the Temple Tours, Reeve Chipman, Manager, of 149 Tremont Street, Boston, to take entire charge of transportation matters. Detailed announcement as to rates and routes will be made immediately after January 1, 1917. The Temple Tours will, however, gladly respond to inquiries at any time.

In a general way it may be stated that arrangements will be made by which those East of the Rockies will travel together in as many special trains as may be required, going directly through to Los Angeles, save for stops at two or three points of interest, requiring in the aggregate a day and a half or two days of extra time. A special train from Seattle down the coast will also be in order if conditions permit.

Round trip transportation will be furnished at the exact railroad summer tourist rate, each passenger paying in addition for such Pullman accommodations and meals as he may require. A further reduction will be effected in case a convention rate can be secured.

Post Council Tours.

The Temple Tours will offer returning tours for personally conducted parties beginning immediately after the Council. For these trips all arrangements will be made and all expenses paid by the Temple Tours at a price fixed at the smallest possible margin above actual cost. All who join these return parties will secure the advantage of experienced guidance, freedom from care, and inspiring companionship.

The Work of the Council.

Business matters of vital importance will require the attention of delegates. The Tercentenary Program, with its stirring suggestions and possibilities, will be a central theme of the meeting. Great addresses by speakers of national influence will be scattered through the eight day session. The work of all our missionary organizations will be presented by men and women who come from the thick of hard tasks all over the world.

Begin shaping your plans at once to share the meeting.

HUBERT C. HERRING, Secretary.

INLAND EMPIRE NOTES.

The Rev. H. L. Preston, for three years the successful pastor of the Bonners Ferry federated church, has by this time settled down at Ceres, Cal. We all wish him and family all the happiness and prosperity possible. They are delightful folks and we shall miss their fellowship. Another generous contribution of Washington to California.

Rev. J. N. Pendleton, formerly Sunday-school missionary, is doing splendid work as pastor of Newport and Priest River churches. A spacious and convenient parsonage has been erected at the latter place, and the church at the former place has been improved. The churches are making progress in every way.

Rev. W. S. Carne, of the Corbin Park church, had to take his wife and babe back to Brooks, Maine, on account of their health. The church and all the ministers hope and pray for their speedy return. Brother Carne has proved himself an acquisition to the ministerial force in the city. He is a vigorous and virile preacher and an effective pastor.

Westminster church, under the guidance of their aggressive pastor, Dr. Harper, is planning a vigorous campaign this fall and winter. The laymen are especially active and have planned a thorough canvass of the church members and congregation. The church is unwilling to let their pastor go, at the same time there is a disposition to consider the interest of the whole state.

The churches of the city as a whole were never in more hopeful condition than at the present time. Our churches, Plymouth under Rev. P. A. Bauer, Pilgrim under Dr. Burdick, and Lincoln Heights, under Mr. Luckenbauch, are making wholesome progress and expecting better things this winter.

There is considerable interest at Chateroy, under the ministry of Rev. W. D. Eddy. A series of meetings began last Sunday to continue for at least two weeks, and Drs. Harper and White and others will preach.

Rev. Chas. B. Fellows, of Minnesota, has been visiting old parishioners in this region, and preached on two Sunday mornings to the Trent church.

Whitman College.

The freshman class of this year is unusually large, and the year has opened under most favorable conditions. Dr. Penrose gives a course of lectures to the freshmen on the American college, to include the "Whitman History." The chapel chorus of trained singers renders an anthem every morning during the devotional exercise, and attendance is compulsory. Among the new members of the faculty are Dr. Day, of the San Francisco Theological Seminary, who will fill the chair of Philosophy and Education. Also Prof.

Walter C. Eells, professor Applied Mathematics and Drawing, the grandson of Cushing Eells, the founder of Whitman college. Mr. Eells graduated from Whitman in the class of '08. He received his Masters Degree from the University of California in 1911, and for the two years following, was professor of Mathematics at Whitworth college in Tacoma. He was then Mathematics professor for two years in the United States Naval Academy at Annapolis. This last summer, before coming to Whitman, he was in the Harvard Engineering camp in New Hampshire, doing surveying work.

Spokane, Wn., Oct. 13, 1916. J. EDWARDS.

BROOKLYN RECTOR MAKES A PLEA AT THE EPISCOPAL CONVENTION FOR THE WORKERS.

Among the startling addresses at the recent general convention of the Protestant Episcopal Church was one by the Rev. Dr. Melish of Brooklyn on "The Church and the Worker." Dr Melish said in the course of his address:

"The church started among the workers in the beginning, a tent-maker being its chief missionary and his fellow-workmen its first members in Europe. The church was ignored by the people of culture, art and social standing. Today the workers in Catholic and Protestant countries alike are indifferent or hostile to the church."

Dr. Melish held that the churhh can regain the working people of Christendom only by understanding them.

"First, the workers want a new industrial environment," he continued. "One-third, and possibly one-half, of the families of wage-earners earn, in the course of the year, less than enough to support them in anything like comfort. Only one-fourth of the fathers are able to support their families on the bare sustenance level without income from outside sources. Consequently their families are compelled to take in boarders or crowd in tenements. Multitudes came to this country as to the land flowing with milk and honey. But the milk is skimmed and others have run off with the honey. There is no use telling employers to be kind and generous; our competitive system is morally and socially bankrupt. The workers know it, and ask for soil where the seed of real human individual and social life may bring forth fruit abundantly.

"The church now recognizes the rich as the class by which its missions and philanthropies are carried on. In the same way why should it not recognize the wage earning class as the instrumentality, under God, by which the new economic order is to be introduced?"

Of thirty-eight merchants of Alberta interviewed by a representative of the provisional government recently, every one was favorable to prohibition. The postoffice reported new savings accounts and an increase in the volume of savings of three times those of the best month's business previously recorded. The bank managers offered similar testimony, and even the hotels, affected by the removal of the bars, confessed that business was better than they expected it would be amid the new conditions. On top of all this the butchers, bakers, grocers, and small shopkeepers generally, reported better business, and accounted for it on the simple theory that wage and salary earners were now bringing their money home for their wives to spend.

The Home.

LIVING WITH OTHERS.

It costs to live with people. We have to give up many of our own preferences to please them. We have to deny ourselves many enjoyments, so as not to give them pain. The price of living with others sweetly and harmoniously is always of self-forgetfulness, self-effacement. But this cost is the very gold of life. It is the only antidote for selfishness. It is the way of Christlikeness. People are means of grace to us in many ways, and not in the smallest measure through the self-denials which we are required to make in living with them. It is the self-discipline of friendship and home and human fellowship that makes men and women of us, that makes us at last like Christ. We may thank God, therefore, for what people do for us in life's contacts. Some times we say certain persons are hard to live with. Possibly they find us hard to live with, too. We do not know how many crotchets there are in our disposition and temper, nor how we try our friends by our selfish ways. Yet living with others is our only hope. If we lived alone we should harden into hopelessness.—Dr. J. R. Miller.

FORGETFULNESS OF SELF.

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time, is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that, like a swallow flashing from the eaves, happiness glances out with glad surprise.—G. H. Morrison.

A YANKEE FARMER'S VIEW OF CHURCH.

Well, wife, I've had a round with Wayne
'Bout j'inin' of our church;
He tried the sceptic dodge on me,
The argument of smirch.

Says he, "Look at your members now;
There's Jones gets drunk, and Swem
Will cheat a friend to make a trade;
Ain't I as good as them?"

Says I, "A butcher buying stock
Oft does the way you do—
He hunts around the cattle-yard,
And finds the meanest two;

"Then ev'ry offer that he makes,
And ev'ry one he hears,
Is coupled with the sneering words,
'Jest look at them two steers!'

"You pick the meanest Christians out,

An' then, with tricky jeers,
You run the whole church down by that
'Jest look at them two steers!'

"No farmer's fooled by that old trick,
And so you can't afford
To risk your soul in tryin' it
Upon the all-wise Lord."

—Fred Nye in Omaha World.

GOD'S WILL.

There is a beautiful figure in one of Wordsworth's poems battles against the storm with desperate effort, eager to wing back again to Norway. But all in vain, and so at last it yields, thinking that the gale will carry it to death—and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm; until, at last, finding all was useless, perhaps, and yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—G. H. Morrison.

THE CALL FOR COSTLY SERVICE.

The writer, reading the strangely checkered career of King David, was arrested by this noble sentiment; "Neither will I offer burnt offerings unto Jehovah my God which cost me nothing." He thought: How much room there is in our modern religious life for a principle like that! How many are rendering to God a service that costs? Probably the attention the Church receives is as fair a test as is attainable of the value people put upon their service to God.

For The Children.

JERRY'S BUBBLE PARTY.

"I'm going to have a party to-day," announced Jerry on the morning of his sixth birthday.

Uncle Jimmy stared at him in surprise. He and Jerry were alone in the house. Jerry's mother and father had been called away to grandmother, who had been taken ill.

"I guess not," said Uncle Jimmy at last. "Who is to give the party for you? Not your Uncle Jimmy!"

"I'll give myself," said Jerry. "I've got the pipes from last year, and I'll have another soap bubble party. But it won't be a real party without anything to eat," he ended. wistfully.

Jerry invited his best friends, and they all came, even though he told them there would be nothing to eat. They blue bubbles until Rosemary blew one as big as a five-cent balloon. Then they laid aside the pipes and went into the woods.

They had been gone only a few moments when they came running back, Jerry leading. "Come quick, Uncle Jimmy," he called. "There's something in the tree that's trying to make soap bubbles, or else it's trying to burst itself."

Uncle Jimmy hurried back with the excited children.

"There it is," whispered Jerry.

"It" was a grayish brown object about three inches long, with a lumpy body and a pair of beautiful, bright eyes. Every other second its breast puffed out until it did look a little like a soap bubble, in shape at least. And all the while there was a shrill note thrown upon the air.

"Do you hear that noise?" asked Uncle Jimmy. "That is the tree toad's song. And the soap bubble is his chest expanding when he takes in a breath to sing."

"I didn't know toads sang."

"You're listening to one now, Rosemary," said Uncle Jimmy. "The tree toad's song is about the first spring note heard in the woods. They beat the birds to it. Now, if I know this fellow, I believe I can give you another treat, though it seems a shame to disturb him. Watch him and tell me if anything happens."

Uncle Jimmy stood on the stump of a tree and gently prodded Mr. Tree Toad with the end of his finger. Instantly he stopped singing, the soap-bubble chest became quiet, and after a moment's watchful waiting he hopped up the branch until he came to a shelter of green leaves. Not a second did the eager eyes of the children leave him.

Suddenly Billy cried out: "He's changed his clothes."

Sure enough, he was wearing a green suit.

"He changes to match his surroundings," explained Uncle Jimmy. "When his brown coat did not hide him on the limb of the tree, he hurried to the leaves and took on their color. He thinks he is hidden now. And he won't sing for a while, either. So let's go back to the house. I believe I smell a birthday cake, and who knows but there might be some roses made out of pink ice cream to eat with it?"

"Oh! Oh!" cried seven voices.

"It's a real party, after all!" shouted Jerry. And I've had a special singer at my party, just the way mother has at some of hers."—Ex.

GOOD MEASURE.

The girls were on their way to school, and one of them carried a bright little pail as well as her books. She paused at a corner. I go around the block this way to leave Mrs. Mark's milk," she said. The other girls turned with her, but one of them asked,—

"Do you have to carry that milk every morning?"

"I take it, but I don't call it a 'have-to'; it's a 'please-to,'" she answered cheerily.

Probably the girls thought it did not much matter what she called it so long as it was a daily errand, but it really does make a great deal of difference what attitude of mind we take toward our duties—whether we do them only because we must, or whether we learn to find pleasure in them. Duties that never hold more than we are obliged to put into them usually remain hardships, but those heaped up with some little extra service or kindness for good measure are sure to grow into pleasure in one way or another. "Whosoever shall compel thee to go a mile, go with him twain," said our Lord to his disciples. Don't stop with doing just what you are obliged to do, but add to duty kindness, interest, and a willingness to help. It is one of

those rules of good measure that is good not only for the one who receives it, but also for the one who gives it.

Every teacher, every employer, knows the boys and girls who do only what they must do to hold their places—just enough study to pass, just enough work to draw the wages, obedience to rules just sufficient to avoid dismissal. They never do more than barely pass, whatever they are doing. The trouble with these people, young and old, is that they do not see that, in their efforts to give no more than mere honesty demands, they always cheat themselves at last. It is the study and the work we do heartily and willingly that pays us—it pays us in pleasure as we go along, and in what it brings to us afterward. It is the good-measure part of our service, whatever we may be doing, that brings us the highest compensation in the end.

The habit of doing duties grudgingly, of making hardship of the tasks that fall to our lot, and fretting over them inwardly, even if we do not outwardly, makes an unhappy disposition; it soon steals the sunshine out of our lives, and makes us disagreeable companions before we know it. If we give to others scant measure and poor services, that is what eventually comes back to us. If we learn to put ourselves into our work, and hearty good-will into our duties, that, too, will become a habit, and all life will grow broader, happier, and more useful. For the most part we can choose whether our days shall be filled with "have-tos," or "please-tos."—Kate W. Hamilton, in Sunday School Advocate.

THE ONSET OF YOUTH.

"Give way, give way!"
From space I hear some Genius call:
"Wouldst thou have more than thy full day?
Come others now—so, rearward fall."

"Give way, give way!"
So sharp the challenge in the ears;
I am not wonted to obey—
I thought me firmly throned in years!

"Give way, give way!"
Lo, there they come, with sun-kissed blades!
I see them mighty for the fray—
The Fire of Youth their host pervades!

"Give way, give way!"
But closer sight shows theirs the same—
So brave, so merciless, so gay!—
As mine own Youth, with its fierce flame.

"Give way, give way!"
I see them peers—and more than peers;
I yeld me proudly, while I may,
Nor make it cause for bitter tears.

"Give way, give way!"
Why, better ones than I, forsooth,
Are fallen to a memory gray,
Since I o'erswept them with my Youth!

"Give way, give way!"
That shining host hath much to learn...
But what avails if I should say,
"You must, yourselves, give way—in turn!"

—Edith M. Thomas in New York Times.

A condition well calculated further to offend the National Liquor Dealers Association, which is more than solicitous lest prohibition shall injure the toiler, has arisen in Alberta. The Lethbridge jail, in that province, under the wide-open policy of other years, had no difficulty whatever in saving its farm crops by the employment of what the sheriff, who is something of a humorist, called "home" labor. This year, under prohibition, the jail is empty, and, if the jail crops are to be saved at all, it must be by labor hired on the outside.

When a man finds not repose in himself it is in vain for him to seek it elsewhere.—From the French.

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